ΦΥΛΛΟΝ ΘΕΡΑΠΕΥΤΙΚΟΝ:

AN

HEALING LEAF,

Most Humbly Tendred

TO THE

NOBILITY and GENTRY

OF

ENGLAND.

As an Essay to cure the Bleeding Wounds of themselves and the Nation.

BY

HUMPHREY MOSELEY, *Esq;*

I will get me unto the great men and will speak unto them; for they have known the way of the Lord, and the Judgments of their God. Jer. 5. 5.

Erigite audacter animos, & quicquid in medio jacet sordidi transilite: expectat vos in summo magna Nobilitas. *Senec.* de Benefic. *lib.* 3.

Sola apud Deum libertas non servire peccatis: summa Nobilitas clarum esse virtutibus. *Hieron.* ad Celaur.

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CHAP. I.

THE Conſideration of the heavy ſignes of Gods diſpleaſure of late continually ſounding in our ears, and proclaiming aloud his wrathful vengeance poured out upon the Nation, caſting contempt upon Princes and Nobles, yea, upon all ſorts, from the Throne to the Footſtoole, but eſpecially upon us of the Gentry and the Nobility of the Nation, who have been enforced to take down the deepeſt draughts of this Cup of Trembling, hath layen ſo ſadly upon my Spirit, that I could not but fall upon a ſerious Enquiry, both in order to my ſelf and others, what might be the cauſes of theſe judgments of God upon the Nation, and in particular, why the Gentry and Nobility have taſted ſo deeply of this Cup? Sure I was that afflictions do not riſe out of the duſt, nor troubles ſpring out of the ground, but there is a righteous hand of heaven that hath ordered all theſe ſtrokes. It is of the Lord of Hoſts that our fields have been covered with the ſlain, and our ſtreets have flowed with blood, that ſo many houſes and towns are turned into aſhes. It is from the wrath of the Lord of Hoſts that our land is darkned.

Sure I was, that the God, whom we profeſſe, is ſo exceeding gracious, that they muſt needs be ſome high provocations that cauſed him to pour out his wrath ſo heavily upon us, that ſome heinous ſins have brought this vengeance.

Whereupon I thought it my duty for the glory of the righteous Judgmẽts of God to make a diligent Enquiry what hath been done or acted by us to provoke this heavy Conflagration.

CHAP. II.

AND now, Gentlemen, may I presume so far upon your patience, as to crave your company with me a while in makeing a search after that *Achan* that hath troubled this our Israel?

And leaving men of inferior ranke to other discoveries, to Enquire what hath been acted by men of our order so highly provoking, that the patience of the long suffering God would no longer forbear. Had we none amongst us, that were so far from a Religious imitation of Christ, whose Name they professe, that they were desperately set against the very Image of God where-ever it appeared, and maintained an inveterate hatred against those persons that lived up to those principles themselves professed to believe, and could not endure them that made conscience of running to the same excesse of ryot with themselves? Was not that most curst distemper of *prophane swearing* grown not only frequent but in fashion amongst us? Yea, hath not the wantonnesse of some in this kind risen to so prodigious an height, that not contented with vulgar oaths, they have improved the hellish workings of their brains to the Coyning of new ones, such as the very mention would be an offering of violence to a pious Eare?

And as for that base and worse then brutish Sin of *Drunkennesse*, were there none even amongst us shamefully bespotted with it? The Proverb was, *As drunk as a beggar*: but hath it not of latter times begun to be inverted, *As drunk as a Lord?* Nay, have we not had those that have gloried in this their shame, accounting it an honour to be strong in pouring down wine, and esteeming themselves to have performed a most worthy Atchievement if they could make others drunk? And when the Health went round, if any durst be so truly Noble and valiant as to refuse the taking off his Cup, to excesse, 'Twas well if he came off only with a mark of disgrace and scorn; so much were the spirits of some sunk not only beneath Christians, but *Heathens, and had put off not only the *Gentle*—but the *Man*.

* *Abasuerus* might have shamed these, *Hest.* 1.8

And

And if the mother, Intemperance, hath had ſuch kind entertainment amongſt us, could it be a wonder to ſee *uncleanneſs*, the daughter, that common waſter of bodies, eſtates, names, ſouls, all, ſo riſe in the midſt of us? How ordinary, as well as eaſie, hath the paſſage been from the Tavern to the Brothel-houſe, and from the ſtage to the Stews? How hath Fornication been accounted by ſome as a trick of youth, and groſs laſciviouſneſs as a Peccadillo.

What extream *Arrogancy* and unreaſonable height of ſpirit did appear in many of us, in relation to our inferiours? as if we had forgot we were made of the ſame clay with them, and were ſhortly to lye down in the ſame duſt together? were there not ſome who interpreted a wry-look as an affront, that could ſcarce bear a croſs word without a ſtab or challenge; and with whom a ſmall intrenchment upon their reputation was an indignity hardly admitting reparation, as altogether forgetting, that he is moſt a *Gentleman*, who is moſt *Gentle*.

Quo major, eo placabilior was the excellent Motto of *Aurelianus*, the *Pagan Emperor*.

And were there none among us, who, as if Leviathan like, they had been made only to ſport themſelves in the world, moſt prodigally waſted thoſe pretious opportunities, wherein they abounded, and which might have been excellently improved for God, their ſouls, and their Country in vain pleaſures, and paſtimes, making it the great buſineſs of their lives, *to eat and drink and riſe up to play*? Hath not the time of ſome been wholly divided between Hounds, and Hawks, Cards and Dice, together with fooliſh play-books, and Idle Romances? And when they have been told of this, have not ſome impudently juſtified themſelves, ſaying, *What is a Gentleman but his pleaſure?* A ſpeech fitter for an Epicure, then a Chriſtian. Some Levellers of all civil diſtinctions in theſe times have demanded of us, where do we read in Gods book of a Gentleman? certainly, ſuch a Gentleman as this God never made, neither do we any where read of any ſuch, except it be him, that *was cloathed with purple, and fared deliciouſly every day*, whoſe Tragedy St. *Luke* records: And for thoſe of us that by the mercy of God have acquitted our ſelves from theſe groſſer abominations, have there not been with us, even with us, ſins againſt the Lord; ſuch as have largely contributed to the Common Calamity.

Homines, as Seneca Characters them, *inter pectinem & ſpeculum occupati*.

Luke 16.

Were

Were there none amongſt us who ſtudied nothing but their own worldly greatneſs? Who made it the buſineſs of their lives, not how they might uſe their plentiful eſtates andrepute in the world to the honour of the Giver, but how they might load themſelves yet more heavily with thick clay? Whoſe only care was to raiſe their neſts on high, and to feather them ſo, that they might ſpend the reſidue of their dayes in brooding upon their eggs of Gold and Silver; little conſidering that this was to hatch wrath and miſery to themſelves and the Nation.

Jam. 5. 3.

Did none in order to theſe ends walk in unrighteous wayes; *buying the poor for ſilver, as the* Prophet of old complained, *and the needy for a pair of ſhooes*; might not the heavie charge have been made good againſt us, which God of old laid againſt the Jewes? *Among my people are found wicked men; they lay wait as he that ſetteth ſnares, they ſet a trap, they catch men: as a cage is full of birds, ſo are their houſes full of deceit, therefore they are become great and waxen rich.* Had we none in great places *that loved gifts, and followed after rewards? that juſtified the wicked for a reward, and took away the righteouſneſs of the righteous from him, that widows might be their prey, and that they might rob the fatherleſs.*

Jer. 5. 26, 27.

Iſa. 5. 23.

If yet any of us did eſcape theſe pollutions; did we not reſt in this, that we had eſcaped them? was not abſtinence from Common defilements the height of our religion? Did not we pleaſe our ſelves with, yea, glory in bare Civility? was not the power of godlineſs, if not the matter of our ſcorn, yet of our deep neglect? Did we not count thoſe moſt prudent and moderate men, who did leſs ingage themſelves in the more ſtrict and ſerious parts of religion? How did ſome ſteal as it were behind the hedg to Hell? Juſt as I have obſerved ſome Tipling companions to ſlip into a Tavern at a back-door, thinking themſelves ſafe, if no body took notice of them? as if abſtinence from groſſer evils were not as certain a path to Hell, as that of open profaneneſs; Satan will pick mens way, rather then want their company. How few of us did make conſcience of emptying the full veins of our eſtates by a ſpiritual Phlebotomy for the refreſhment of the needy? as we exceeded others in riches, did we alſo exceed in charity? Or rather, the more we received, the

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leſs,

leſs we diſtributed, as if we thought our ſelves not ſtewards, but abſolute and unaccountable Lords of what we had? How few of our families were nurſeries of Piety, and examples of Devotion? How little of religion, beyond the having of a Chapline, could there be ſeen in many great houſes? How far greater hath our care been to make our children great, then gratious? How much more time, and coſt hath been expended to accompliſh their bodies, then to adorn their ſouls? Finally, as the hand of the moſt high did exalt us above our brethren in worldly dignity, did we make it our work to exalt his name accordingly?

Did we labour to outſtrip others in holy walking, as we have done in honour and eſtate? Did we ſhine proportionably to that oyle of outward advantages, which Providence had powred in upon us? Or rather did we not too ſadly verifie that Proverb of the Vulgar, *a little religion goes a great way in a Gentleman.*

CHAP. III.

AND if matters were thus with us, can we wonder that the wrath of God hath been revealed from heaven againſt us? could we expect any other then a ſtorm, while theſe *Jonaſe's* were in the Ship? Is it ſtrange to ſee God powring contempt upon us, who have liberally beſtowed it upon others, more righteous then our ſelves? Is it a new thing, that *becauſe of Oaths the land mourns*? Could we look for any other but a cup of trembling, after our cup of drunkeneſs? And is this the firſt time that God hath had a controverſie with a land, becauſe of whoredome? Doth not a righteous hand appear in thruſting us below our rank, for our exalting our ſelves above it? If the vulgar now obſerve no diſtance, is it not becauſe many of us then would have had them obſerve too much? Is not that come upon us, who minded nothing but our eaſe, and pleaſures, which Amos 6. to ver. 7.

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the Lord hath threatned in his word, that ſuch ſhould be the firſt, that ſhould feel ſmart? Hath the wind of Gods indignation blown away that duſt-heap, which we and perhaps our Anceſtours had been a long time by unrighteous, and oppreſſive wayes a gathering, and can we think it ſtrange? Do we complain of hard meaſure, and unjuſt uſage from men that are now over us, and is it not a righteous thing with God thus to requite our Tyranny, and cruelty towards them, who have been under us? In a word, hath God made us more eminent then others in abilities, and advantages for his glory, and can it be wondred, if we either miſ or not improving our tallents, have faln under an eminency of ſuffering?

Nay rather if we ſeriouſly, and impartially conſider things, is it not a wonder indeed that we any of us are alive, that we *have not been made as Sodom, and like unto Gomorrah*? that there are yet any remnants of Honour, and reſpect abiding with us; that our place yet knows us; that we are not made a very *by-word, and hiſſing* to all about us? well may we joyn with the Prophet, in ſaying, *It is of the Lords mercies that we are not conſumed, becauſe his compaſſions fail not.* Lam. 3. 22.

CHAP. IV.

AND after all this is come upon us, and God hath puniſhed us leſs then our ſins, have we been awakened by this eminent mixture of Juſtice, and mercy *to conſider our wayes, and doings, that have not been good*? Hath the ſword of the Lord let out as much of our corruptions, as of our blood? Are our ſoules as well as our Honours laid in the duſt? By theſe bitter pills hath *our iniquity been purged, and is this the fruit, even the taking away of our ſin? Surely, it is meet to be ſaid unto God, I have born chaſtiſement, I will not offend any more, that which I ſee not, teach thou me, If I have done iniquity, I will do no more*: And oh that this were the voice of our ſpirits, under, or after the Job 34. 31, 32.

ſtroke

ſtrokes of Gods Rod! Bleſſed are they, *whom the Lord* thus *corrects, and by correcting teacheth his Law.*

But, woe, and alas; in ſtead of being bettered, have not many waxed worſe, and worſe? Are there not abundance of *Ahaze's* amongſt us, who *in their affliction have treſpaſſed yet more and more*; who indeavour to blot out the remembrance of their former ſufferings by taking a greater freedom in ſinning; drowning the voice of Gods rods, and their own conſciences, with the louder noiſe of their carnal mirth, and jollity. When profane Gentlemen (you that are more civill, excuſe the expreſſion, wch were indeed moſt incongruous, had not the vices of ſome made it too too proper) when theſe meet, do they not rant it as high in all wantonneſs of wickedneſs as ever, where they can do it, as to mans cognizance, ſafely? Senſuallity ſeems to be a little retreated from its outworks as it were, but is not its main body yet entire, and as untouched as ever? nay, rather the more cloſe, and compact it is, is it not the ſtronger? Like the blind Sodomites, groping after evil when God ſmites them moſt.

Have not theſe Wars bred yet newer, and more horrid oaths? Formerly the Carowſing cup went round, only to the health of ſome, now the confuſion of others (in truth their own) muſt be added, or there is no merriment. Is not the ſame Antipathy yet maintained againſt ſtrictneſſe and holineſs in many, as formerly? Nay, is not, what was heretofore ſcorn, and diſdain only, by tract of time boyled up to a conſiſtence of inveterate hatred, and deep malice? Do not many of us graſp the world as hard as ever; nay ſo much the harder, becauſe God hath bin by his rods a knocking off our fingers? Are there not thoſe who made their Tenants pay their Taxes, and Compoſitions, by raiſing and racking them? And if the tables of any are not laden with that exceſſe, as formerly, is not this put upon the account of neceſſity, not vertue? Mean time, what is ſpared thence, is added to the Wardrobe: For are we not as Gorgeous, and expenſive in our attire, as ever? Yea are we not got up to an higher pitch of gayety, and bravery, then former ages were acquainted withall? When indeed ſackcloath, and aſhes would have better become us? What we ſpare in entertainments, do we expend in Charity, and lay out in good works? Rather, are not our bowels more ſtraitned: ſo that

inſtead of the poores bleſſing for dealing out our bread to them? have not ſome of us through our hardneſſe opened their mouths to curſe us?

CHAP. V.

AND here, let it not ſeem a digreſſion, if I ſhoot ſome arrow of enquiry at a venture amidſt thoſe of us, who have through mercy eſcaped the dent of this ſtorm hitherto, and have perhaps grown greater by occaſion of the ruines of others. Nobles, and Gentlemen, look in, and about you, you have ſeen the cup of trembling held out to your brethren, the dregs are not yet taken off, the worſt is at bottom; do ye find no cauſe to fear, it may poſſibly go round? Know ye not that God is no reſpecter of perſons? Do not they that pretend moſt to him, lye moſt obnoxious to his ſtrokes? *You have I known——therefore* Amos 3.2 &c: Are you as bright, and ſhining in all truly Noble and vertuous actions as your high places, and diſtinguiſhing mercies call for? Can we now diſcerne we were in an Eclipſe before? Are thoſe ſins purſued now with hue and cry, which vengance hath bin a following after theſe many years, and the ſword of divine vengeance hath in part met with? Are great places filled up with goodneſſe, and ſwept clean of that filth and corruption, which formerly did attend them? Do you deſign the lifting up of Gods Name, as he hath lifted up yours? Is it ingraven upon your ſwords TO GODS GLORY? Doth it now appear that you have cut a way through all oppoſition, and waded through a Sea of blood to exalt Chriſt upon his throne, and Crown him in the midſt of us? Do ye live after the rate of thoſe ſignal appearances of God, you many times make mention of? Do your performances bear proportion with your profeſſions? What ſay you, Gentlemen? Or rather are there not among you, even you, Idols of jealouſie? Be there not amongſt you, thoſe, that tread in thoſe very paths, which God, and your ſelves, as his inſtruments, have bin ſcourging others for walking in? Is not ſenſuality crept in amongſt you, even you? Are

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ye all free from walking in ryot and drunkeneſſe, Chambering, and wantoneſs? Is not the old Puritan as much out of faſhion with ſome of you, as his name is in faſhion? while you cry up the man, are not his manners declined by diverſe?

Do you imitate him in the conſtancy of your devotions, in the juſtice of your dealings, the faithfulneſs of your promiſes, the care of your families, the ſtrictneſſe of your lives, with the religious, and ſober neglect of the outward man? As for this laſt, do not many of you tread Antipodes to him? was he wont to nouriſh his locks, powder his hair, paint, and ſpot his face, exceed in Complements, catch up the neweſt faſhion, and be as vaine, as the moſt looſe, in theſe things? Do the refreſhing ſtreames of right, and Juſtice flow with equal freedome to them that have no friends, as to them that have? Are not ſome more ſtudious to preſerve their own private Acqueſts, then to advance the publick intereſt? Hath the heady wine of proſperity made none of you drunk with pride, and contempt of your brethren? In a word, is not that monſter *Selfe*, which we have bin a long time condemning, and bringing to condigne puniſhment in others, alive yet, and in heart amongſt us?

CHAP. VI.

THe premiſſes conſidered, may it not, without pretence to a ſpirit of Propheſie, be concluded, that the ſtorme of divine wrath is not quite blown over? Hath God, can we think, no more Arrows in his Quiver? Is all his diſpleaſure ſpent upon us? Have not our ſins layd us bare for more laſhes? Doth our Droſſe ſtill hang about us, after we have been in the fire? And may we not fear the heating of the Furnace yet ſeven times more? Doth our ſecurity preſage any good to us? Was *Agag* ever neerer a hewing to pieces, then when he had dreſſed up himſelfe delicately, and was pleaſing himſelfe with a fancy that the bitterneſs of death was paſt?

When the wind lyeth, then the great rain falleth: when the air is moſt quiet then cometh the great earthquake, &c. *Swinock.*

When the riſing Sun guilded the lofty Towers of proud Sodom, did ſhe dream of a ſtorm of fire, and brimſtone before noon? Hath not our Lord foretold us, that *when men cry, Peace, peace*

then cometh sudden desolation and destruction? Yea, is not there wrath gon out already from the Lord? Do not we begin to feel new expressions of his displeasure? How plentiful an harvest hath Death had among us this and the last year all the land over? And, although we have bin gathered to the grave with lesse noise then in those former judgements, rather by single *sheaves*, then by *shocks, and loads*, yet it is with observing men a question whether the *gleanings* of this destroying Angel have not bin greater, then the *vintage* of the sword and of the pestilence?

The thoughts of these things working for a long time, and deeply in my brest, have put me upon such an *impulse of spirit*, as is not, I hope, besides the rule, whereby I am inforced to step out of my privacy, and knock at your gates, if possibly I may awaken some, to look about them, and behold that flame of divine indignation, which I seem to see returning with greater fierceness upon us, if not quenched with the tears of true, and timely repentance. If I seem too bold in any of your eyes, let *Elihu* his Appologie be mine, *For I am full of matter, the Spirit within me constraineth me. Behold, my belly is as mine* Job 32.18,19 20. *which hath no vent, it is ready to burst like new bottles. I will speak, that I may be refreshed, I will open my lips and answer.*

CHAP. VII.

AND now, my Lords and Gentlemen, having done that part of my work, which to you perhaps, as well as to me is the more unpleasant, the thrusting my Probe into our wounds, for the searching and cleansing of them, bestow upon me a further proportion of your patience, whilest I adventure the Application of an healing Plaister. Let me therefore humbly bespeak you in Hos. 6.1 the language of the Prophet, *Come, and let us return unto the Lord, for he hath torn, and he will heal us; he hath smitten, and he will bind us up.* This is indeed the Constant and Uniform Voice of all that eminent variety of Divine Dispensations we have been under these many years; which, as it speaks to all in the Nation, so more especially to us. Our provocations have

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not been the leaſt, our priviledges have been the moſt, and our puniſhments, ſome of us, the foreſt. Oh! that our penitence might in ſome ſort keep pace with all theſe. Certainly, though God be no reſpecter of perſons, yet he is more pleaſed with a repenting Gentleman then another, becauſe more honoured. Nor can there be any way to heal that truly malignant influence our former exorbitances have had upon the inferior world, then by liberal ſhedding down the bleſſed Rayes of an holy example. I confeſs Gods Word and experience do aſſure us that theſe Aſpects are rare; but will not the rarity render them more glorious and admirable in the eyes of others? A converted Gentleman is a bleſſed Prodigie and a beautiful Monſter. Nor ſhall you need fear any Eclipſe of your honour with any conſiderable ſort of men in theſe dayes, for, however it might have been formerly, Religion is now no blemiſh to Reputation, nor will the Times decry you for Zealous or Hypocritical. Let the inſtance of Gods vengeance upon ſome of our Rank before our eyes move us. *Senacheribs* Tomb, they ſay, had this inſcription, *Look upon me and learn to be Godly*. Me thinks I hear the voice of the Lord ſpeaking to us as to the people of old by the Prophet, *Ye that have eſcaped the ſword, go away, ſtand not ſtill, remember the Lord afar off.* Jer. 51. 50. Linger not in thoſe ſins that have laid both the honour and the life of others in the duſt. O let not the Lord when he ſhall look down from heaven, ſay, *This people returneth not to him that ſmiteth them*: If we will not now, when Gods judgements have not only been abroad, but alſo have come home to our ſelves; when will we learn righteouſneſs? We cannot remain inſenſible in the midſt of all theſe things, but we do hereby proclaim our ſelves ripe for new wrath, and ſuch as will burn to the bottom of hell. 'Tis not the Temporal ruine of a Nation only that we ſhall draw down, but the everlaſting deſtruction of our immortal ſouls. *Tophet is prepared of old, even for the King*; i. e. For the greateſt as well as the meaneſt. Yea, by how much the higher we were exalted here, by ſo much the deeper ſhall our dungeons be there. *Potentes Potenter*—— Beare with my plainneſſe and boldneſſe with you. The weight of the matter calls for it, and I fear you lye under a diſadvantage beyond the reſt of men in this regard, you have few that will ſpeak home and deal roundly with you.

CHAP.

CHAP. VIII.

AND for you of the looſer ſort, whoſe groſſer evils do plainly declare you, if not to your ſelves, yet to others, the viſible objects of Divine indignation, if haply this paper traveller may hit into your Road and light upon you, with what words ſhall it accoſt you? If any of the ſons of men upon the face of the earth be more concern'd to haſten their return to God then others, you are they. Surely your own conſciences cannot but tell you, That except you be changed your caſe is deſperate. For is it poſſible to conceive that men can be ſo void (I ſay not of Religion, but) of Reaſon, as to imagine, that as they lie wallowing in their filth and wickedueſs they are fit for the embraces of an holy Jeſus, and ſuited for the preſence of the pure Majeſty of heaven? Hath not God plainly aſſured us, *That without holyneſſe no man ſhall ſee his face?* And doth not our Lord Jeſus in his Goſpel proteſt, *That except we be converted we ſhall not enter into the Kingdom of heaven*? Doth not the Apoſtle take it for a *poſtulatum* among Chriſtians, *That the unrighteous ſhall not inherit the Kingdom of God*; and that if any man *be in Chriſt he is a new creature, all old things are paſſed away, all things are become new?* Theſe things you will know, and I am perſwaded, as he of *Agrippa*, that you do believe them; why then, O why are your Chariots ſo long a coming? why haſten you not out of your *Sodom* before the impending ſtorm of fire and brimſtone ſieze upon you? Can you think the name of Chriſtian or Proteſtant will ſhelter you in that hour? O what a ſtrange Monſter is the Nominal Chriſtian, that divides himſelf between God and Belial, that wears Chriſts livery, and is a conſtant ſlave and drudge to Satan! O the diſparity between ſo Holy a Name and ſo Impure a Nature! I dare appeal to your own ears, doth it ſound well, a ſwearing Chriſtian, a drunken whoring Proteſtant? Can a greater Soleciſm be committed then this? Indeed what high arrogancy is it, with the mouth to profeſſe Chriſts Faith, when the ſoul is ſtamped with the Divels Image, and the ſuperſcription of the whole life directs to the Prince of darkneſs? *What haſt thou to do,*

1 Cor. 6. 9

2 Cor. 5. 17

ſaith

ſaith God himſelfe, *to take my Covenant into thy mouth, ſeeing thou hateſt to be reformed*? Away then with all pretences to Chriſt, or in good earneſt reſign up your ſelves to him, and in the words of Divine *Herbert.* Pſal. 50. 17.

—— *Wholly abſtain, or Wed.*

Sure, you cannot poſſibly imagine your ſelves under a diſpenſation to looſneſs beyond the reſt of Mankind. Nor will you plead that God allowes a Gentleman more liberty of ſinning then another man, you may perhaps, as *Tertullian* ſpeaks of ſome in his time, make this advantage of your Greatneſs, to uſe it as *letters patents*, to free you from humane puniſhments, and to licenſe you to make your will your law: but as for God, *he bindeth Kings in chains, and Nobles in fetters of iron:* Yea, the greater he hath made you, the better he looks you ſhould be: otherwiſe the higher he hath lifted you up, the lower he will caſt you; He that is *Maximus* ſhould be alſo *optimus*, your faults are, as ſaith the ſame Father, not ſo much *peccata* as *monſtra.* *In Maximâ fortunâ, Minima licentia.*

Nor can you think that riches will availe in the day of wrath, nor will potency of friends, when God ſhall deal with you: theſe things may do much, and oft times too much with men: but with God they are of no other force, then to aggravate both your ſin and condemnation; *will he eſteem thy riches? no not gold, nor all the forces of ſtrength.* If he that did not improve his ſingle Talent, was caſt out into darkneſs: what ſhould have become of him that had ten Talents, if he had miſimproved them? Job 36. 19.

Neither would I willingly conceive you altogether ſo void of reaſon, as to neglect your preſent return on the preſumption of an *hereafter.* This is folly, even fooliſhneſs of madneſs; are you ſure of An *Hereafter*? ſee we not all ages going to the duſt? are there not graves of all ſizes in the Church-yard: Saint *Auguſtine* profeſſeth he would not be an Athieſt, (and there is the ſame ground, not had he ſaid drunkard, ſwearer, fornicatour, &c.) for one quarter of an hour for all the world, becauſe he did not know, but in that ſpace of time, God might come, and cut aſunder the thread of his life, and let him drop into hell. Or if you ſhould have the *hereafter* of life, are you ſure of the *hereafter* of grace?

know

know you not that Repentance is Gods gift, and Conversio n the work of his Spirit? and hath he not professed his Spirit shall not alwayes strive? and that *because he called, and men refused, he stretched out his hands, and men did not regard, Therefore hereafter they shall call, and he will not answer, they shall seek him early and not find him*? Besides will not you Return (if the same gale of Grace should still breath) be far more difficult *Hereafter* then now: it is all one, as if a man should say, I will not bend this twig for it is troublesom now, I will stay till it be grown a great tree: or I will not pay my debt now, I will stay till the interest hath doubled and trebled it: He is a sorry Commander that will stay from storming the Fort, till the Enemy hath made it not onely very Tenable, but almost Impregnable; Its no easy taske to Conquer Nature, but to grapple with Nature seconded by custome, I had almost said it is impossible, so true is that (as well as common) saying,

Jer. 13. 23.

Qui non est hodie cras minus aptus erit.

But me thinks, I hear some Desperadoes, saying, if we cannot escape without all this adoe, we will put it to the venture, we know the worst of it: not unlike that *sensuall Cardinall*, who said, he would not leave his Part in *Paris*, for a Part in *Paradise*; but do ye know poore* worms what ye speak? one drop of hell let fall upon your consciences, would quickly make you turn your tale, *do you provoke the Lord to jealousie? are ye stronger then he? did ever any harden himselfe against God, and prospered*? Be ye able to endure your hands one moment in the materiall flames? can ye lie down, think ye, in everlasting burnings? Gods wrath is like *a great Bell*, long indeed a raising, but when once up, it makes such a dreadfull noise, as no tongue can expres. In that day the Princes and Potentates of the world, shall be humble suitors to the hills and mountains to fall upon them, and cover them; if by any meanes they might be hid from the direfull frownes of an angry God; wo, wo be to him, that thus striveth with his Maker: let the *potsherd strive with the potsherds of the earth*: oh! how unsupportable is the vengeance of an incensed God, where it lights, will not an Almighty

* *Psal.* 90. 11. *Who knoweth the Power of thy wrath?* &c.

It is easy to tell which of these will be worsted; what can he do, but break his shins, that dasheth them against a rock? *vid. plura, M. Gurn. Christ. Armor. part* 1. *pag.* 161. Isa. 45. 9.

mighty Arm reach, and command you upon any ground; ſhall briars and thorns be ſet againſt him in Battell? ſhall dry leaves and ſtubble march againſt the devouring fire? Me thinks, this ſhould make the merrieſt ſoul among you ſad, and the ſtouteſt heart to quake. Certainly Sirs, to be fearleſs here, is not valour, but madneſs. Oh! what *Poppy* then are your Pillowes ſtuft with? what *Opium* is mixed with your Cups, that when you know the moſt holy and true God is under an oath of eternally damning your ſoule and body, without ſpeedy repentance, you dare eat and ſleep, as if no evill were neer you? ſhould any of you know of a pack of good fellowes ſet at a Banquet of wine, furniſhed with all the helpe of Mirth and Jollity, and the ſhot to be paid, that it muſt be every mans heart blood, would you not tremble to be of this crue? the Application is too too eaſy. They ſay the Pope hath a book called *Taxa Cameræ Apoſtolicæ*, wherein a man may know the rate of every ſin, as upon what termes he may whore, be drunk, &c. God hath his Rate-book too: but the ſumme is vaſt, nay infinite, not a farthing token leſs then Eternall ruine. I will cloſe this my addreſs to you with a ſhort ſtory. — The Prince of *Orange*, being about to fight the Spaniard, and having placed his Army ſo, as that the Sea was at their back, and the Enemy before them, rides up to the head of the Army, and thus in ſhort beſpeaks them, either, ſaith he, you muſt eat up thoſe Spaniards, or drink up this Sea. The ſame is your caſe! O ye, to whom I ſpeak, either you muſt eat up thoſe fleſhly luſts, that war againſt your ſoules, or you muſt drink up the lake that burneth with fire and brimſtone; *Conſider this therefore, ye that as* yet *forget God, leſt he tear you in pieces, and there be none to deliver.* Pſal. 50.

CHAP. IX.

AND now let me without offence humbly addreſs my ſelfe even to you, whoſe birth in it ſelfe Illuſtrious, is made much more ſo by your breeding: on whoſe Perſons Nobility enammell'd with morality, ſets an amiable luſtre, renders you comparatively

paratively bright ſhining ſtars in our Horiſon: But oh reſt not here, though this be not *Sodom*, yet neither is it *Zoar*. Theſe will be too weak Ramparts, when God ſhall ariſe, and deal with you, whether upon a Nationall or Perſonall accouut: 'Twill not paſs with him on that day, that any of you was *much a Gentleman*, except he alſo was *much a Chriſtian*; our Lord indeed loved the rich young man for his Morall Indowments: but yet it was a bad Item, *one thing lackeſt thou*, eſpecially when that one thing ſhall be the *Unum Neceſſarium*, without which no entring into life; Conſider, I beſeech you, whether God warrants heaven to any man or ſort of men, upon lower termes than a through Converſion? Search, whether bare civility can be found among any of the qualifications of ſuch as ſhall enter into that Kingdom? old *Adam* dreſt up never ſo finely will not do, the new *Adam* muſt be put on; The Scripture calls not for the painting of rotten nature, but for the reſtoring of the Divine Image, without this God will ſay of all the reſt, as he in *Plutarch* to thoſe, whom he ſaw labouring to make a dead man ſtand, *deeſt aliquid intus*, there wants an inward principle; Lean not therefore too ſtrongly upon this Egyptian reed, leſt it either break under you, or pierce not your hand, but your heart with deadly ſorrowes; Let me humbly beg the ſame, as to all other Ornaments, and accompliſhments on this ſide ſaving grace. They will all become unto you as *Jobs* brook, *for which the troopes of Tema looked, the companies of Sheba waited: they were confounded, becauſe they had hoped, they came thither, and were aſhamed*; Was *Abſalom* ever the more lovely in Gods eye for his eminent beauty, or *Jezebell* for her painted face? Though even a *Samuel* might be carried away with the comely countenance, and proper perſon of *Eliab* the heir, yet God when he comes, paſſeth him by, and chooſeth little *David*? Which think ye was placed neerer God, *Agrippa* on the throne, or *Paul* at the bar? Which of the twain had moſt of his love? *Dives* in his Purple, or *Lazarus* in his rags and ſores? And as theſe do not intitle us to the ſpeciall favour of God, ſo neither do they diſpoſe us to it, but rather render the attainment of it the more difficult. Whence was it elſe that our Lord left it upon record, that *it is eaſier for a Camell to go through a needles eye, then for*

Job 6.15, &c.

1 Sam. 16.6.

Quo altior in divitiis, eo copioſior in vitiis.

For a rich man to enter into the Kingdom of Heaven? And whence is it elſe that ſo few great ones are called, and that the poor receive the Goſpell? The more of theſe externall Additaments, the greater and harder becomes the work of ſelfe-deniall, which yet is made by Chriſt himſelfe, the moſt indiſpenſably neceſſary introduction to Chriſtianity; And why did Publicans and harlots enter into heaven before the Scribes and Phariſees? the Refuſe ſooner then the more civill ſort, but becauſe it was ſo hard to convince the one of their need of Chriſt, in compariſon of the other?

Magni laboris eſt ferre proſperitatem. Segetem nimia ſternit ubertas, ſic immoderata felicitas rumpit.

And as for nobility, or that which is called greatneſs of blood, though it be that which I do, and ever ſhall pay juſt reſpect unto, yet becauſe notwithſtanding, (through former Idolizing) God hath begun to ſtain the glory of it among us, I am jealous it hath yet too high a room in many of our hearts; give me leave with all humbleneſs to adviſe, that it may be reduced to that place in our ſpirits, which is ſuitable to the merits thereof. To this purpoſe let me intreat thoſe, whoſe hearts are apt to ſwell with their titles, to mind and weigh theſe following intimations, which may ſerve as ſo many Launcets to prick that bladder of pride, and let the wind out.

Is not the beggar on the dunghill, the ſame mans child with you? Have not all one common father? If to be derived from great and good Anceſtors be your Nobility, what ſay you to the meaneſt that lives near you? was not he deſcended from *Adam*, then whom never was there a greater or better man while he ſtood? The moſt ancient of your Nobility ſcarcely reaches up to 600 years, his to almoſt 6000. Or if *Adams* blood were tainted with high treaſon, was not yours and your Anceſtors touched with the ſame corruption? And is there not in this much more to abaſe your minds, then in that to elevate them. There is nothing truly baſe but ſin, and of this the moſt noble blood is full. Beſides the Nobility, where any ſuch really is, is not properly yours, but theirs who merited the fame. *Natural Nobility*, ſaith one, *is another mans quality, not our own. Nemo vixit in gloriam noſtram*, ſaith another, *nec quod ante nos fuit, noſtrum eſt.* Yea, the Poet, moſt truly as well as elegantly.

Nec Charon.

——Genus, & proavos, & quæ non fecimus ipsi,
Vix ea nostra voco.——

Nobility doth no farther deserve to be counted Hereditary, then as vertue the true ground thereof descends along with it. Otherwise our glory is buryed with the tombs of our progenitours, and remains in the Sepulchres of the dead, and our resting upon it, is but as offendors being pursued, had recourse to Altars, and in former times to the statues of Emperors. Which, what sanctuary soever it may become among men, with the most high it is not so: He will fetch these *Jeabs* from the horns of this Altar, and strip these night-birds of their borrowed plumes. *Antiochus* was called of his flatterers, *the mighty God*, of others, *Epiphanes*, the glorious, or illustrious, but by the Holy Ghost, *Antiochus the vile*. And in his sight how much the more noble, by so much the more vile, if vicious. When a certain robber, convicted at the Bar pleaded he was a Gentleman, the judg returned him this answer, therefore shall you have this preferment in your punishment, you shall be hanged on a Gallowes four foot higher then your fellowes. The same will the great Judg say to noble sinners, to right honourable wicked ones, you shall have the hotter room in Hell.

Quis generosus? à virtutem a natura bene compositus animus facit nobilem, cui ex quacunque conditione supra fortunam licet surgere Scne.

Of this the Heathen Romans had such a sense, that when a degenerate son of *Scipio Africanus* stood candidate for preferment, they not only gave him the repulse, but forced him to pull off from his finger a signet-ring, whereon the face of his father was engraven, as counting him unworthy to wear his resemblance, whose life bore such a dissimilitude to his vertues. And the *Rhodians* enacted that whosoever would not inherit their fathers vertues, should suffer a disherison of their Honours, and lands.

But what if those Ancestors, by whom you claim were never truly noble themselves, what is your honour then, but as he said in another case, σκιας ὄναρ, the dreame of a shadow, less then nothing? I fear should the Rise of some of our families be unravelled, and the bottom of our original search't into, we should find matter rather of blushing then boasting. Hath there not been given too too just occasion of verifying his sharp Invective who thus speaks: *He that will be noble, let him first be an hunter, afterwards an hired souldier, and let him serve another for money to commit murthers; this is the true vertue of Nobility;*

Corn. Agr.

wherein

wherein, if he ſhall ſhew himſelf a ſtronge thief, there's no greater glory. He that is unmeet to do theſe things, let him buy Nobility with mony (for its ſold as well as other things:) or if he cannot do this, let him be the Kings Paraſite, or bring himſelf in favour by ſome other courtly deceit; let him be Pander to the whores of the Palace, or make his wife or daughter common to the Prince; or let him fulfil the appetites of Ladies, or marry the Kings Concubine, or take to wife their Baſtard-daughters. This is the higheſt degree of Nobility; for he is made one body with them. Theſe be the wayes, theſe the Ladders and ſteps, by which men in a ſhort path aſcend to the higheſt perfection of Nobility.

Laſt of all, could we plead never ſo much in the Juſtification, and to the honour of our high blood, yet me thinks the ſight of our black feet, I mean the thought of our mortality, might make us with the proud Peacock to gather in our plumes, and hang the wing; *I have ſaid ye are Gods.* What honour comparable to this, to wear Gods name, and that by his own putting on? Yet that we ſhould not ſwell with pride hereupon, Pſal. 82. 6, 7. we are preſently told, *we ſhall dye like men, and fall like one of the Princes*: yea, may it not be ſaid, like one of the Peaſants? who as he was made of the ſame earth with us, ſo ſhall we mingle duſt with him erelong; It was a bitter Sarcaſm, that of the Phyloſopher, of whom one demanding upon a day, why he was ſo buſy among the tombes, *I ſearch*, quoth he, *for the duſt of Kings.* In the grave there is no difference between the rotten corpſes of noble and baſe: nor have the bones and ſceletons of great men any inſcriptions of honour remaining upon them; Say not now I ſtain your glory, God hath done it already, and more he will do, even to the wiping away of your memorialls; if you ſtain it not in your own thoughts, which is the true deſign of this addreſs: He that will thus loſe his honour for Chriſts and his own ſoules ſake, ſhall find it: but he that will ſave it, ſhall loſe it. No: value your greatneſs no farther, then as you have thereby advantage to do the more good, and become more uſefull to God and the world in your places; *Let no man ſay he hath noble blood running in his veines, except he can prove his Pedegree by this Heroick Spirit, to dare to be holy in ſpight of men and devills.* And of not much greater

account;

M. Gurnall. account is a Form of Godlineſs, where the power is wanting; this is but as the feather and ſcarfe which quencheth no bullet in the day of battell. Tis not enough with God that you be Orthodoxe, and peaceable, that you keep your Church, maintain prayers in your houſe, think, and ſpeak well of the beſt men, &c. If *τὶ περισσὸν, what ſingular thing do ye*, be demanded by Chriſt of poor fiſhermen, will it not be demanded of us much more? God expects that our holineſs run parallel with our height, and our goodneſs commenſurate to our greatneſs. Tyrants, ſaith the Politician, may miſcarry, becauſe they are not Tyrants enough; certain it is, that many Chriſtians ſhall miſcarry, becauſe they are not Chriſtians enough.

Matth.6.

CHAP. X.

OH! that therefore the Nobility and Gentry of England would now in this their day (for the Sun is not yet ſet with them) know the things that concern their and the Nations Peace! oh that if not for their Hononrs and Eſtates, yet for their ſoules and their Countreys ſake, they would now at laſt ariſe, and Buckle to the work of Reall and through Reformation, even ſuch an one as having its Riſe from the inward man, may ſpread it ſelfe into the whole Converſation, and fill up all thoſe circumſtances they ſtand in towards God and the world: large is the ſphear of your activity, and great your advantages: but if you lay not the foundation of your actings deep, even in your own hearts, if ye begin not at Perſonall Holineſs, there's little hopes that the reſt of your work will ſucceed, as to others, and none at all as to the pleaſing of God, and comfort of your own ſoules; What were the Carpenters at length the better that built *Noah's* Ark, and never entred into it themſelves? can ye have nobler examples then thoſe two famous Princes, *Joſhua* and *David*? whereof the one takes up this Heoroick Reſolution, *I and my houſe* (firſt himſelfe Perſonall, and then himſelfe Domeſticall) *will ſerve the Lord*; the other, being about to pro-

and

feſs his purpoſe of filling up all his Relations, as well the National, one as the reſt, begins with this expreſſion, *I will walk in my houſe with a perfect heart.* Then is the deſign like to proſper; when the commander ſaith not, *Ite milites*, but *venite commilitones*: you are the Countries looking glaſſes, by you they learn to dreſs themſelves in to any form of life. You are their *Cynoſure*, by which they ſhape their courſe. It was thought an argument of great weight, *Do any of the Rulers believe in him.*

And indeed if the fountain of true holineſs be once opened in the heart, it will with much provocation break forth, and fill up all thoſe relations we ſtand in. It is not hard to perſwade a real Chriſtian to become a good parent, Maſter, Neighbor, Patriot. Where therefore the work of true converſion hath paſt upon you, you will breed your children for God, and take care of the ſouls of the meaneſt in your Families. You will not then turn over all this to your Chapline; whatever his work be, the care will ſtill be yours. You will look upon your heirs as Gods heritage, and attend more to the fitting of them for the heavenly Patrimony, then all earthly poſſeſſions: You will rather covet to match your off-ſpring into Families good, then great: and be more ambitious of a *David* to be your ſon in law, then a *Dives*. You will not then diſdain to Catechiſe, admoniſh, Reprove and pray with your houſehold your ſelf, as occaſion ſerves; much leſs be like that Gentleman, who, the Chapline being ſtept aſide, and the company ſet down at the Table, and looking one upon another, being deſired to crave a bleſſing, roſe up with indignation, ſaying, *I ſcorn to ſay grace as much as you.* Grace will teach a Gentleman to count nothing a diſparagement which Chriſt calls for: yea, to deſpiſe all glory, ſave in what he may ſerve his ſaviour: like the good prince *Theodoſius*, who more gloryed to hear *Chriſts ſervant*, then *Emperor of the Eaſtern world.*

It is as great folly to lay up eſtates for children, and to take no care of them who muſt injoy them, as to be curious for an handſome ſhooe, and then to put it upon a gouty foot, D. *Reynolds.*

It was a notable ſaying of one of our Prelates, that he thought it honour enough to be vouchſafed to bring but one pin to the decking of Chriſts Spouſe, whilſt others adorn her with coſtly robes, and rich Medales.

This will make him look upon himſelf, as therefore lifted up above his brethren,

brethren, that he may the more diffusively scatter down the rich influences of his goodness upon all that are about him. Concerning such an one it may be said, as the Apostle in a like case of some, he shall not need be pressed to love and mercy, for *he is taught of God.* He is now ready to every good work, and ambitious of seizing on all opportunities of *making of friends of the unrighteous mammon, that when these fail him, he may be received into everlasting habitations.* He looks upon that contrivance of mercy and wisdome mentioned to the Jews, not as a threatning, but a promise of grace, one of the priviledges and blessings of *Canaan, the poor shall never cease out of the land*, that thou maist have alwayes somewhat to do with thy wealth, some sluce to exhaust this plenty, some leech to open a vein, and prevent the excesse of thy feaver. He judgeth it good *Arithmetick* in Christs school, by this kind of Substraction to add, and by this Division to multiply. Gods Exchequer shall meet with no more such accounts as these: *Item*, so much for Hawks and Hounds, so much lost at cards and dice, thus much for walks and gardens and fish-ponds, and it may be not a little for the maintenance of the stage, and stews, and the rest for housekeeping, buildings, and portions: But rather so much in bringing up poor children to read, so much in maintaining poor youths at the University, so much for the binding out others to trades, thus much laid out in Bibles, and othergood books to be distributed among the more ignorant neighbours, besides, for the upholding the pure, and powerful preaching of Gods word thus much, for feeding the hungry, cloathing the naked, harbouring the stranger, &c. such a proportion. He counts thee thus letting out of this superfluous blood, is the securing the whole mass, that this is the putting off the crown into his entail, to preserve it safe to his heir.

Tis an act of Gods goodness to decree the extreem inequality of earthly portions, the poor man gasping for food, that the rich may have a storehouse or magazine, where to lay up his treasures. *Vide plura.* D. *Hammond*, poor mans tithing, *p.*38.

Deut.15.11.

Vide M. *Baxters* Method for peace, *p* 339. *Vbi plura. Item*, Saints everlasting rest, *Part* 3. *c.*13.5,5. *Vide* also *ch.*12. Who hath this passage, one sumptuous feast, or one costly suit of apparel would maintain a poor boy at the Vniversity, who perhapsmight come to have more true worth in him, then many a glitring sensual Lord, and to do God more service in his Church, than ever they did with all their estates and power.

CHAP.

CHAP. XI.

FRom what hath been written, I ſhould be extreme loth to be deemed by any man ſo unreaſonably cenſorious, as if I went about to include the whole Gentry of England, within the term of profaneneſs and civility. For though we do find the Apoſtles words too too true, *not many mighty, not many noble, &c.* Yet for the honour of Chriſt, and the credit of this rank, be it ſpoken, there are ſome. Of theſe few to be found amongſt us, whoſe natural and moral excellencies are perfected with ſpiritual, and heavenly; whoſe eminent graces proclaim them, *Sans complement tres-noble*; Sons of the moſt high God, and heirs apparent to that rich inheritance that is above whoſe Goſpel carriage, and demeanor perfumes the places where they live, as with fragrant odours: Should I go about to darken the brightneſs of theſe who are the very glory of their generation; yea, ſhould I omit thus to ſingle them out, and at leaſt to point at them, I could not forgive my ſelf ſo great a neglect, ſo high a piece of injuſtice. Go on, brave ſouls, to do worthily, for your God, and for your Country. We juſtly look upon you as ſtars of the firſt magnitude, continue to ſhed your influences proportionably to his, and our expectation. The beſt light needs Jogging ſometimes: Content not your ſelves with any meaſures of grace already attained, but as if you had loitered before, and done nothing for Chriſt, lay about you with all diligence, ply you hard for the carrying on of his work in your ſelves, and others round about you. Reſt not from theſe your labours, till the good hand of your God poſſeſs you of your everlaſting reſt, forgetting what is behind, preſs forward toward the mark of the prize of your high calling in Chriſt Jeſus. Let the coldneſs of the times by an holy Antiperiſtaſis warm you; and becauſe men make void the Law, therefore do you with *David* love it yet more and more. Be you ſtill the *Moſes's*, *Joſhuahs*, *Nehemiahs* of the age, till that reformation which by many hath been cryed up, by ſome only pretended, and by others loſt in the purſuit, may be by the bleſſing of the Almighty upon your ſerious and unanimous endeavours revived, proſecuted, attained. Pſal. 119.

CHAP. XII.

AND who are more concerned in, and capable of advancing this bleſſed work, then you who for this very end are by the hand of the moſt high your ſelves advanced in to an height of power and greatneſs? Mee thinks I hear the good people of this Nation addreſſing themſelves to you in words, not much unlike thoſe of *Mordecai* to *Eſther*: Think ye your ſelves that ye ſhall eſcape through your greatneſs, more then all the reſt of us, when God ſhall ariſe and deal with us? for if ye altogether be careleſs at this time, then may there enlargement and deliverance ariſe to us from ſome other place; but take heed leſt you and yours periſh.

And who knowes not, but that you are come to this Height for ſuch a work as this? Oh! may your Zeal be as eminent in Peace, as your Valour hath been in war; your conduct of affaires no leſs ſucceſſful in this Calm, then in the late ſtorm! that whatever conſtruction the Preſent makes of your Actions, Succeeding ages may riſe up and call you bleſſed. Oh! let not the ſolemn Vowes and Covenants made by you and us, in greateſt ſtraits be now thrown aſide as cancelled bonds, and obligations. Surely theſe, together with that vaſt expence of blood, and treaſure, cry aloud in your eares, for a more glorious Reformation then yet our eyes behold. Oh! let all the world ſee as great diligence and Induſtry uſed by you to the finding out Perſons diſaffected to Chriſts Government, as to yours, and bringing Traytours to the King of Kings unto condign puniſhment, as thoſe, whoſe Treaſons are intended againſt you; Let the Enemies of Chriſt take as deeply of your diſpleaſure as any, and the tranſgreſſions of his laws fall under as deep a cenſure, as thoſe againſt yours; Oh! let not the leaſt occaſion be given to thoſe that ſhall write the Hiſtory of this age to ſay as *Tacitus*, concerning the alteration of the Roman ſtate, *Succeſſere alii homines magis quam alii mores.* Eſſays, indeed, and attempts have been made for bettering the times (and ſhould I ſay without all

Hiſt. lib. 2. cap. 22.

ſucceſs

ſucceſs, I ſhould be very ingrateful to God, and you.) But will the good people of *England* think this a ſufficient recompence for all the bloody coſt they have been at? If here you ſhould (which God forbid) put a period to thoſe your great endeavours, will they not think they have an hard penny worth? Is not this their language, we have prayed, payed, and ſome of us bled for reformation? we are under vows to promote it: You have oft declared, and promiſed your utmoſt to carry it on, if you mean it not, return our treaſures into our cheſts again, and our blood into our veins, reſtore us the lives of our deareſt Relations, releaſe us of our deep ingagements to this purpoſe, or diſcharge us of Perjury, and Hypocriſie before the great and terrible God. Let therefore *the cauſe of Chriſt* lie as deep in your hearts as it ſeemed to do formerly. Let not Additions of Divine bounty produce abatement of your zeal. Now you ſit warm in your Palaces, be not cold in his ſervice: Otherwiſe give me leave to mind you, that he that hath promoted you ſo high, will ſurely lay you as low as any of your predeceſſours, and make your fall to be as baſe and prodigious as ever your Riſe was eminent and wonderful.

CHAP XIII.

O Ye Nobles and Gentry of *England*, my heart is enlarged towards you, beare with me therefore if my pen inlarge it ſelfe alſo a little beyond that *Decorum* of conciſeneſſe which your greatneſs may call for; may your poor Remembrancer paſſe under what cenſure you pleaſe, ſo you will alſo pleaſe to read, conſider, and lay to heart, his Loving, and faithful, though weakly managed, intimations. Men diſdain not to fetch fire though in a earthen ſheard, and green wood (ſuch is my heart I am ſure and yours I feare) calls for much blowing, will you then but ſuffer me to lay before you a few incentives, and I ſhall be no farther troubleſome to you. And God grant that whilſt as your ſervant I blow the fire for you, I may receive ſome warmth my ſelf.

Let me therefore beſeech you to conſider ſeriouſly the purpoſe

of the moſt high in lifting us above our brethren (for He it is that hath made us to differ): Is it any other, then that we might have this advantage, ground to lift up his name the higher; why doth He ſtile us Gods, but to ſhew that we ſhould be the repreſentatives of thoſe attributes of his, we call communicable, his Bounty, Juſtice, Mercy, and Power? That the more ignorant world who are not able to attain a more direct and immediate intuition of his Majeſty, may by beholding him in us, be led to a further inquiry after him? Thus the Sun, too glorious to be gazed upon by our weak eyes, may yet be after a ſort ſeen in a pail of water: *Let our light therefore ſo ſhine before men that they ſeeing our good works may glorifie our heavenly father.* Let all the honour that is carried to our doors, be preſently conveighed to Gods. This Jewel we may carry in our hands, but we muſt not wear it about our heads. Let *Davids* language be ours alſo, *Not unto us, not unto us, but unto thy name be the glory.* Let the greateſt of us look upon our ſelves, but as ſo many receivers general to take that tribute of reſpect, and honour that is paid into our treaſury, and faithfully pay it over into his Exchequer, to whom it properly appertains; Yea, let this be accounted not our duty, but our honour to be in a capacity larger then the reſt of the world to advance the praiſe of our maker.

The heathen could tell him, that asked him, how men might be like to God, that One way was to do good to all.

Mat. 5.

The higher the Sun is, the leſs ſhadow doth it make; the greater the vertue is, the leſs glory doth it ſeek.

Pſal 115.1.

No greater plague can befall a man then Power without grace. M. *Gurn. Magaz. p.1.203.*

Thou art but Gods Executour, and by that time thou haſt paid all the legacies, thou wilt ſee little left for thee to brag and boaſt of. Mr. *Gurnal.*

May it alſo lye neere our hearts, how moſt unbecoming an idle, worldly, or ungodly life is to thoſe ſtations of eminency divine bounty hath placed us in: look over the whole courſe of nature and the more excellent any being is the more active, even from the Sun in the firmament, that rejoyceth like a giant to run his courſe, to the dull and dreggy earth, that lyeth at the worlds Center. He that wraps his Talent in a napkin is adjudged an evil ſervant, as well as he that ſquanders it. It will not be enough to ſay to God, *Here's thine own*, if there be no proportionable improvement. Let the, *Terra-filii, the men of this world* cleave to

Maximinus, the *Romane* Emperour was wont to ſay, *quo major, hoc laboriofior.*

to that earth, to which their baſer ſouls propend, but as for us who are raiſed ſo much nearer Heaven, and made to ſoare in the upper Region, let us ſcorne to imbrace the Dunghill. Let not the Eagle prey upon flyes, and ſuch like mean fare. If we doe indeed ſay, we are high born, let our purſuits be high, even as high as Heaven. Here were Noble Games indeed, worthy of our whole lives chaſe: let the childiſh ſports, and fooliſh vanitys of this world be for thoſe that will have them. Let children and idiots follow up and down after Butterflies, and when they have done, get nothing but their labour for their paines, except it be beſmeared fingers. Oh how unſeemly a ſight would it be to ſee Princes and Nobles to ſweep Chimnies, rake kennells, &c? And verily it cannot but be to a diſcerning mind far more uncomly to behold ſuch perſons loading themſelves in the Prophets Language, with thick clay, and treading the mortar of their worldly luſts, never leaving to fill, Head, hands, and heart with earth, tell their mouths be filled with it alſo. Vid. Mr. *Gurn.* Magaz *part* 1. p. 79.

Much of the ſame complexion (the deformities both of Chriſtianity and Gentility) are they who forgetting their generous birth and breeding, throw themſelves into and take delight to wallow in the ſink and Puddle of ſwiniſh ſenſuality: What is this, but lying down in a ſtye, when a palace, a Paradice is at hand? But while I mention the forgetfulneſſe of others, I muſt my ſelf remember, that I am not now a launcing, but a healing, not a making corroding but mollifying applications. Whatſoever therefore any of us have done, or ſee others do, let as many of us as would that our lives might carry an Harmonious proportion with our ſtations, beware of committing ſuch Incongruities. Let not ſuch blemiſhes ſtain our glory nor make us as, yea worſe then other men.

How full of precious influence might our power, or intereſt (moſt of us) be towards thoſe that live neer us? How far might our Arme reach to the cruſhing of ſin, and incouraging of vertue? Extremly much this way might be done even by thoſe of us who are no Magiſtrates. What by example, countenance, relation to thoſe in place, Counſel and purſe: if a poore Tenant or Neighbour croſſe and vex us, how ready are we to find wayes to make them feel the weight of our Arme? how much more comfor-

comfortable, honourable, and (why not as) feisable, were it to turne the edg of our indignation against them that provoke God, their, and our Common Lord and Master?

We speak of valour, many of us, and take it as death to be called cowards; an excellent accomplishment this of a Gentleman, and such as the English Gentry might boast of, if any, but is there any field for us to shew our valour in, like this? any enemy upon whom to exercise our courage as those of our own, and others souls? lets scorne that any, rather fool-hardy, then valiant, should spill their blood for a Mistris, or a crosse word and we not venture our All in the quarrel of our great Lord and Master. There is no such braverie of Spirit to be shown nor any such Trophyes of honour to be won, as upon and from the world, flesh and Divel, those mortal-immoral adversaries to us, and our great Soveraign.

It was the saying of *Otho*, a *German* Emperor, *Pacem cum hominibus, cum vitiis bellum.*

And how exemplary might we be in this holy War? We cannot be ignorant that the eye of the meaner sort is ever upon us, ready to to steer their course by our Compasse, apt to make us the Model, and Pattern for their imitation: so true is that, of which *Seneca* of old complained, men live, *non ad rationem sed similitudinem*: And as another, *Great mens vices are as seldome unaccompanied, as their persons. Dives*, it seemes, had many brethren accompanying him to the place of Torment. If any point of reformation be pressed upon the vulgar, is not there saying presently, as those in Christs time, *doe any of the Rulers*, &c? Does the chief man in the parish or Country do this? certainly, if the thing were good our Land-lord, or such and such great men would doe it, they are wise, they are Learned, &c. Next to a profane Clergy, there is nothing makes so many Atheists among us as a loose Gentry.

When *Crispus* the chief Ruler believed, many of the Corinthians believed also.

It stuck upon me when I read it, that even of *Mahomet*, let it not offend to Transcribe it, *The poor*, saith he, *shall say to them, meaning wicked rich men, we have followed you to this place, are ye now able to deliver us from eternal flames? they shall answer, we are all damned with you*; so far the *Alchoran*. But the Bible goes farther; it aggravates the punishment of such, and denounces greater Damnation. An ungodly Gentleman shall account for more then one, or a few, at the great day.

Oh

Oh! therefore for Gods sake, for your soules sake, for the sake of multitudes of poor soules, who are the more to be pitied, as not knowing the right hand from their left in matters of Salvation, Shine out in the bright example of an holy, and gracious Conversation. We are Cities set on an hill, and cannot be hid, we might have been vicious at a far cheaper rate, had we been Peasants. Oh! lets be ashamed that poor cottage lights should outshine us in our great houses, and stately Palaces; set not up a pit-man Candle in a stately room, and a golden candle-stick; Astrologers tell us that those who are born under the Raign of some Malign Planet, it proves unfortunate and pernicious to them: let it never be charged upon any of us, that under our influence nothing doth well; let us not be like great spreading *Oakes*, that overdrip whatsoever is under them, and render the neighbouring ground unfruitfull: or as the tallest trees which are observed either to bring forth no fruit at all, or that which is for swine; let rather the Campacious Armes and boughs of our power and greatness become a refreshing Arbour to shelter the truly-vertuous, and afflicted in the land: How usefull might the raised, and improved parts of many amongst us be for the good of others; All of us might take occasion to bespeak the soules of our Tenants and neighbours for Jesus Christ, who will hear us when no body else; A reproof will be born from us, that will not from another. If *Paul* at the bar made *Felix* tremble on the Judgement seat, what might have been done if the tables had been turned?

Great men cannot commit small sins. *Alphons.*

The Golden Mines are observed to have the barrenest ground about them.

Your Tenants dare not contradradict you, lest you dispossesse them, or their children of their habitations; They fear you more then they do God himselfe; your frown will do more with them, then the threatnings of the Scripture, *Mr. Baxter Sts. Rest. pt. 3. c. 13. Sect. 5.*

Especially might we look for success, when we have *silken nets* to throw out, and *golden hooks* to fish withall, I mean our Charity to the body, what way would it make to the preparing of the soul for our good Counsells and Admonitions? while those who have but a bare word of Advice, or promise to tempt withall, stretch out their hands all the day long to gain soules, and return weary, catching nothing except the Cold of contempt, or the Dirt of Reproach; how prosperous in all probability might our attempts be? And can we send our Estates upon a better errand then this? This is the dismissing them

them as Harbingers afore hand to heaven, to prepare the better Room for us, when our earthly manſions ſhall fail us; we are but Gods purſe-bearers, his *Joſephs* to lay up, that may lay out to his beſt advantage: And that this is the beſt uſe we can put theſe things to, appeares from Chriſts example, who did bodily good in order to ſpirituall. One compares us to the belly in the body naturall, which was not made for the legs and armes to toil and labour, and it to ſwallow the ſweet and pleaſure of all; but rather to digeſt and diſtribute nouriſhment to the labouring parts: let the poors bellies therefore be the Cheſts to lock up our Treaſures in, their backs our wardrobe, to hang our clothes upon; God will keep the key of theſe doores, that none ſhall rob us, and with unſpeakable advandantage will he return our penny; let us diſdain that that obloquy ſhould juſtly be faſtned upon any of us, that we are too too like ſpunges, to drink in all that comes, and diſpoſe of nothing to good uſes, except what is with ſome kind of violence ſcrued from us.

Ne dormiat in theſauris tuis, quod pauperi prodeſſe poteſt. Cypr.

Stips pauperum, theſaurus divitum, the Motto of *Tiberius* II. a godly Emperour.

Hoc habeo quodcunque dedi, ſaid *M. Anthony* in his ſtraits.

What ſhall I ſay concerning that more precious Treaſure, Time, which thoſe of our rank injoy a greater proportion of then the reſt of mankind? If the pooreſt peaſant ſhould not be admitted to plead, he had not time to work out his own, and promote his neighbours ſalvation, how much leſs ſhall we? our leiſure is ſo plentifull that too many of us are put to it, how to ſpend it all. Hence that irrationall, as well as unchriſtian, both name, and thing *Paſtime*; Such are like to find another day, that their time paſt faſt enough of it ſelfe; They needed not to ſtudy the haſtning of it; Improve therefore theſe your rich, and abundant opportunities to the advantage of him who is Lord of you and them: Hang plummets if you can poſſibly upon the feet of this old, yet not weary Travellour: If we cannot beſpeak his ſtay, lets keep pace with him; let not time be gone, and our

Opportunity is more then Eternity, It has not ſo much time in it, but It has more advantages, you ſhall anſwer for all advantages, which are weighteſt things in the world. *M. Lockier.*

Maſters uſe not to ſet their ſervants about ſuch work as will not pay for the candle they burn in doing it; Nothing leſs then the glorifying of God, and ſaving our ſoules at laſt, can be worth the precious time we ſpend here. *M. Gurn. Magaz. part firſt, p. 361.*

our work not done; *What therefore our hand findeth to do, lets do with our might, for there is no work, nor device, nor knowledg, nor wisdom in the grave, whither we are a going,* I say whither We are a going, as well as others; Could our greatneſs indeed fright, our Riches bribe, or our Policy defeat Death, we might have ſome colour for the miſexpence of Time, and Talents: But 'tis *appointed for All men once to die, and* which is more, *after that the Judgement.* Eccleſ. 9. 10.

The *Iriſh* have a Proverb, *what aileth the rich man to die?* And of *Cardinall Branfort*, it is reported, that upon his death-bed he ſhould ſay, *Fie will not death be hired? will money do nothing? If the whole Realme would ſave me, I were able by wealth to buy it, or by wit to procure it.* Money indeed is the great Monarch of this world, but not of the next; Cold comfort did his bag of gold give him, when in his death bed called for it, and laid it to his heart to aſſwage the pain of it.

And as we muſt die as well as others, ſo the date of our dayes is obſerved uſually to go out ſooner then other mens. Our own exceſſes, together with what is derived to us from our Anceſtors, do oft-times make way for diſeaſes, and theſe for death. And then our abuſed Talents will be turned into ſo many unſupportable weights of lead to preſſe and ſink us under the everlaſting wrath of God. *Chryſoſtome* upon that place to the Hebrews where mention is made of giving account for ſouls, wonders that any man in publick place can be ſaved: which puts me in mind of what I have read of one of the *Philips* of *Spaine*, who though he had ſuch a Natural Conſcience, that he profeſſed, That he would not do any thing againſt it; no, not in ſecret, for the gaining of the whole world, yet when this man was to die, he cryes out, *O that I had never been a King, O that I had lived a ſolitary life all my dayes! then ſhould I have dyed a great deal more ſecurely, and gone to God far more confidently,* &c. We *Briareus*-like, have an hundred hands for God to do ſervice with-all; If theſe hang down or be lifted up againſt him here, they will prove ſo many inſtruments of Gods vengeance upon us hereafter.

Great men fall more ſtairs and ſtories then others. *Swinock.*

Shall I add one consideration more? There will be no more Eminent signe of Publick ruine, then our refusal, with those *Ignoble Nobles of Tekoah*, to put our neckes to the yoak of reformation; Prov. 29.8 *Scornful men*, saith wise Solomon, *bring a City into a snare*: excellent is that allusion of *Chrysostom*, *When the head is giddy the body reels.* *when 'tis darke in the valleys it is towards night. and when 'tis darke on the hills, then 'tis neare night: But when 'tis darke above in the firmament tis fully night.* In conformity to this we find, that when the Communalty of the Jewes were grown Corrupt, God forbeares to destroy them, till he had seen how their (Gentry, as I may say, their) great ones did behave themselves. Jer. 5.4 *Therefore I said surely these are poor, they are foolish: for they know not the way of the Lord nor the Judgements of their God; I will get me to the great men, and will speake unto them; for they have known the way of the Lord and the judgements of their God: But these have altogether broken the yoke, and burst the bonds.* What follows upon this? *Wherefore a Lyon out of the forrest shall slay them, a Wolfe of the evening shall devour them; a Leopard shall watch over their Cities* &c. Though the sins of all prepare a people for destruction: they are the sins of great ones which most frequently bring it upon them. And had there not some *Moseses* stood in the gap, whilst the wrath of the Lord was lately begun amongst us, doubtlesse we might, with *Capernaum*, have sunk down to hell ere now; if therefore there be any force in these arguments *let us to day. whilst it is called to day not harden our hearts*, but hear that voice of God, which speakes in them. Let us be perswaded by the honour of that God, who hath advanced us, by those choice Characters of favour he hath set upon us and thereby more strictly bound us to him, by that tender Love and pity we owe our own and the souls of others, and by that deep sense we ought to have of the past sufferings, present distractions and imminent Dangers of our poor Country; to Awaken our selves, bewaile our miscarriages, hasten our returne, discern the work of our generation, heartily set about it and constantly abide in it, so will there be cause to hope, that, notwithstanding former guilt, there may be yet an acceptance

of

of us with God in Christ, and a lengthning out of our own and the Publick tranquillity.

Gentlemen, I have now done, The weight of the Publick good, and everlasting concernment of souls presseth sore upon my Spirit; and though I have discouragements enough from my selfe and others, by reason of my unfitness for this work, yet I must say to all my Discouragers, as *Job* did in another case, *Hold your peace, let me alone that I may speak, and let come of me what will.* Job 13.13.

FINIS.